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CHASTITY,

ITS

Physical, Intellectual and Moral Advantages.

BY DR. M. L. HOLBROOK,

EDITOR OF "THE JOURNAL OF HYGIENE AND HERALD OF HEALTH,"
ETC., ETC., ETC.

FROM NOW ON I WILL WALK THE PATH CHASTE, CALM, TEMPERATE; BRAVE, MANLY; NO FAULT-FINDER, AN EARLY RISER, A COLD BATHER, A HARD WORKER; JOYOUS, HAPPY.

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PREFACE.

I BELIEVE that the reading of good books on chastity and allied subjects will eventually do for the cause of social purity what the reading of works on agriculture, or education, or science, or art is doing for those who follow these occupations. This reading and study is elevating every department of life. Those who do not study and and apply modern methods to their business are being left behind in the race. Those who are not willing to conform the conduct of their physical lives to law must also suffer whatever evil this violation brings to them.

A most important part of our nature is the sexual. Thoughtful people everywhere are beginning to see that we can no longer safely leave this part of our being to instinct, passion or ignorance; it, too, must receive the light of knowledge: men and women must know how to conduct their sexual lives so as to be blessed instead of cursed by them.

It has been the aim in preparing this work to present more the great advantages of chastity rather than the evils of unchastity. There are already a sufficiently large number of books of the former character accessible, but of the latter scarcely any. I hope and believe that in some degree, at least, I have succeeded. What I most desire is to inspire my readers, and especially the young, with a high ideal of life, with a desire to make the most of it, both physically, intellectually and morally. If they wish to do this they cannot waste their energies in passion. If in this I do not succeed, then my object will not be accomplished.

M. L. H.

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CHASTITY;

Its Physical, Intellectual and Moral Advantages.

CHAPTER I.

WHAT IS CHASTITY?

THE word *chastity*, and the words *purity* and *cleanliness* have the same meaning. It has been in use from early times, and is found in very old works. The word in French is *chaste*, and is derived from the Latin, *castus*, pure; Greek, καθαρος, pure. Indeed, in every language the word *chaste* and the words *pure*, *clean*, are the same. From the word *chaste* we have the adverb, *chastely*, and the verb, *chasten*, to purify, to make clean.

We use the word *chaste* in many connections. If we go out in the morning and find snow has fallen, which clings to every tree and all the branches and twigs; or if it has been a freezing

rain, which covers all nature and glorifies her in the morning sun, we cannot help but exclaim, How pure! How chaste! How glorious! We are not satisfied with one adjective to express our feelings, but use such other synonyms as will give added emphasis.

We use the word chaste as applied to our thoughts. A writer whose ideas are elevated, and not given to low, vulgar subjects, we speak of as a chaste writer.

We use the word as applied to language. A clean, clear, beautiful style we call chaste, and free from verbal and other defects.

Our acts may be called chaste when they do not tend to selfish or low and mean ends.

To be chaste also means to be virtuous, undefiled, free from lewdness, obscenity, indecency.

A chaste woman is one whose life and acts are not given to sensual thoughts and desires, but to high, pure and lofty ideals.

A chaste man is a strong, virtuous one; whose passions are subject to his higher and not to his lower nature. Chastity, in this connection, is the duty of restraining and governing the appetite of

sex. It includes purity of thought, speech, behavior. Lascivious imaginings and obscene conversation, as well as incontinent conduct, are contrary to our ideas of chastity.

VIEWS OF VARIOUS AUTHORS.

Many writers have expressed in few words their thoughts concerning this virtue. A few examples will suffice.

“Chastity is the beauty of the soul.”—*N. Lyngé*.

“Pure chastity is beauty to our souls, grace to our bodies and peace to our desires.”—*Solon*.

“Beauty without chastity is like a mandrake apple—comely in show, but poisonous to the taste.”—*Carbajol y Hinojosa*.

“Do not say that thou hast a chaste mind if thy thoughts be wanton. A lascivious look is the sign of an impure heart.”—*St. Bernard*.

“A man defines his standing at the court of chastity by his views of woman; he cannot be any one's friend nor his own, if not chaste.”—*W. A. Alcott*.

“Chastity consisteth either in sincere virginity or in faithful matrimony, and is possessed only

by those who keep their bodies undefiled.”—*Longues*.

“A hard-favored woman, renowned for her chastity, is more to be honored than she who is inconstant, though ever so famous for her beauty.”—*Aurelius*.

“Chastity and modesty are sufficient to enrich the poor more than great possessions and looseness of character the rich.”—*John Pierpont*.

“Chastity is the beauty of the soul and purity of life which refuseth sensual pleasures, and is only possessed by those who keep their bodies clean and undefiled.”—*B. Jenks*.

“Nothing makes a true woman more respected by man than chastity.”—*Addison*.

“Nothing makes a man more respected by a woman than strength of body and mind, coupled with chastity.”—*M. L. H.*

“A pure mind in a chaste body is the mother of wisdom and deliberation.”—*Jeremy Taylor*.

“Chastity is the soul of gracefulness.”—*Lady Huntington*.

“Chastity enables the soul to breath the pure air in the foulest places; continence makes her

strong. Her sway over the senses makes her queenly; her light and peace render her beautiful."—*Joubert*.

"Dear to Heaven is saintly Chastity. Yes, Chastity, my brother, Chastity. She that hath it is clad in an armor of steel."—*John Milton*.

"Chastity, in its broadest aspect, is nothing more nor less than following reason."—*Las-Isze*.

"The pure in heart shall see God."—*Christ*.

"Chaste as the icicle

That's curdled by the frost from parent snow,

And hangs on Diana's Temple."

—*Shakespeare*.

Chastity, however, is not a negative virtue, an absence of evil. To be chaste one must give evidence of strength. The pond of water never agitated by the wind and storm becomes foul, while the running stream grows pure by tumbling down the mountain precipice. In purity there is always strength to do all that is required; and this doing reacts on the life and makes it better.

UNCHASTITY.

If we know what chastity means, we ought also to know what it is to be unchaste. One may say

the latter is the opposite of the former; but it requires a vigorous exercise of the intellect to give such an expression any meaning. If to be chaste is to be clean, pure, sweet, wholesome, healthy, to be unchaste is to be unclean, impure, unwholesome. When the pure white snow, which has fallen in a night, lies a few hours on the streets of a great city it becomes saturated with dirt, smoke, soot, filth, and presents an appearance altogether unlovely. If it has become very foul and black we turn from the sight with disgust; it is no longer pure, clean, chaste. It looks all the worse that it is partly white, and has once been beautiful.

Unchastity in a human being is the same. It consists of lewdness, wantonness, filthiness of thought, of desire, of act; uncleanness of mind, heart, soul. I say uncleanness; no other word describes it so well.

But let it be remembered that external cleanliness and outward good conduct do not make one chaste. Chastity must be internal as well as external—embrace the whole man, not a fragment of him.

Chastity is the result of the evolution of the race to a very high degree. Primitive man was not specially unchaste—he was more like the animals; neither was he chaste. It requires a high unfolding of his spiritual nature, of faith, hope, intuition, to give to chastity its highest significance, love and beauty.

Unchastity comes from deviation from the highest or truest line of evolution. It is a species of degeneration in man. It comes from seeking after pleasures which lead downward instead of upward.

If we adopt the doctrine of evolution, we must see that man is rising from his lowly estate to a higher one—that he is becoming better. But while man as a whole is rising, many fall by the way, because they do not keep themselves on the upward path. These are those who degenerate. Unchastity is one of the downward paths that it is not good to follow.

SEEKING PLEASURE.

Those who seek pleasure as an end usually lose it. It cannot be found in that way. Indeed,

a life devoted to seeking pleasure, as commonly understood, usually ends in pain. The true end of life is the highest and best development of our characters. In pursuing it we do not think of our happiness, but only of making ourselves the best. Such a life brings peace and joy, and happiness is the result; but if we seek happiness only, without these other aims, it is almost sure to elude our grasp.

Unchastity does not lead to happiness. The most delicious of all the fruits of true and noble living cannot be had except by the chaste.

Both chastity and unchastity have their roots in love—the love of the sexes. The chaste love those of the opposite sex purely and strongly. There is no stinginess, meanness, in their love. They are bounteous lovers. They are not afraid to love beauty, physical beauty, but, in addition, they love moral, intellectual and spiritual perfection. The unchaste care more for a sensual life; the chaste, for physical, coupled with moral and intellectual perfection. They love each other for their virtues, their high, exalted notions, their god-like qualities. In a high sense one can-

not be chaste who does not love, though he may be so technically, but the love must be pure and true. The exalted love of a brother and sister is a fine example of a chaste love, and so is the love of a father for a beautiful daughter. Such loves are not tinged with sensuality. They do not give pain, but joy. They do not consume, but enlarge and strengthen.

The unchaste love is different. It is a selfish love, an animal love, a fire which consumes its fuel and goes out, a passion that has no object except in its gratification. It takes on many forms; but in whatsoever form it is an abnormality, a monstrosity. It has no place in the career of the true man or woman who lives for their highest development, and for the greatest fullness and richness of life.

CHILDREN.

To lead a chaste life does not mean that children will not be begotten and born into the world; but that they shall not be begotten in lust, in sensuality, in lewdness, but by men and women inspired with true, strong, manly and

womanly desires. The world has been too long cursed by the children of base passions; let us have an era in which children shall be born on a higher plane than that of mere sensual indulgence. Is this possible? That is the question for the age to answer.

CHAPTER II.

DOES CHASTITY INJURE THE HEALTH ?

THERE is a very widespread belief that the indulgence of the amorous passions is justifiable for health's sake, even though it be outside of marriage, and that abstinence from physical love produces weakness of body and mind and disease. This belief no doubt had its origin far back in the history of the race, when it was low down in morals and in culture, and it has descended to us as a thousand other fallacies have come. They do harm, as such inheritances always do. It is only when we let the light of knowledge in on them that they can be scattered to the four winds of heaven. Even highly educated men and women hold on pertinaciously to errors inherited from the past, or taught to them in early life, with little often no effort made to prove their truthfulness. If they fit into any of their desires, or accord with their perverted tastes,

they do not ask themselves whether they are true or not. They take them for granted. No class of educated men have held this view so firmly as medical men. They do not, however, hold to this idea as a result of careful study, or from knowledge gained by thorough investigation, but for lack of it. It is, in part, at least, from their holding to the opinion that the indulgence of the sexual passion is necessary to health that prostitution has not been wiped out long ago, and that man has not taken a higher stand morally on this grave question than he has.

OPINIONS OF PHYSICIANS.

I say that medical men have helped to keep up this belief; but there have been many exceptions. Those who have not themselves been swayed by passion, or those with lofty and elevated views of life, have taught differently. I purpose here to give some of the opinions of such medical men as are opposed to this view. The first is from the medical faculty of the University of Christiana, Norway, in reply to the question on this subject asked them by a Norwegian society for the

promotion of public morality. Their reply reads as follows:

“The recent declaration made by different persons that a chaste life and continence is injurious to health is, according to our view, wholly false. We know of no disease or of any weakness which can be said to be the result of a perfectly pure, chaste life.”

This letter is signed by eight members of the faculty, as follows: J. Nicolays, E. Winge, Jockmann, J. Herberg, J. Hjort, J. Wann, Müller, E. Schönberg, Professors of Medicine in the University of Christiana.

Other medical men of eminence give equally convincing testimony. I will give a few examples.

“Never have I,” says Dr. Körnig, “seen a case of insanity or neurasthenia originate as a result chastity; often have I seen cases caused by sexual excesses of all kinds.”

Dr. Myers declares: “The simplest case of sexual disease which may arise from a single lapse from chastity is far more dangerous to health of self, wife and children than all the pretended

harm that is predicted but never comes from continence."

The celebrated Prof. Fachman says: "Among the laity, and also in medical circles, the opinion is spread that the ungratified sexual impulse of women is a cause of nervous diseases and insanity; and for this reason marriage is advised as a preventative. The result is, we have an enormous number of unhappy marriages and nervous and insane people." In other words, the remedy only adds very greatly to the evil it is expected to cure.

Prof. Max Rubner, in his text-book on hygiene, says: "Sexual intercourse should only be indulged in marriage. It is not from a hygienic standpoint necessary. It is an erroneous opinion that the non-indulgence of the sexual functions is injurious to either sex."

Oesterlin, another hygienist, declares: "Self-mastery would prevent much unhappiness. It should be accompanied by a fine moral sense, chaste feelings, knowledge and culture, and supported by pure surroundings and example. Each and all should wait and learn to tame his pas-

sions. Chastity is possible for the ignorant, the uncultured and those in poverty."

Prof. Lionel S. Beale, King's College, London, says: "It cannot too emphatically be stated that the strictest continence and purity are in harmony with physiological, physical and moral laws, and that the yielding to the desires, the passions and inclinations cannot be justified on physiological, physical or moral grounds."

Another belief is that chlorosis in girls has its cause in continence. This is wholly false. Virchow settles the fallacy by saying that it has altogether different causes, and may be present in girls only ten years old, and also in prostitutes, in which case it cannot be said that continence is its cause.

This testimony from medical men of the highest character, who have had ample opportunities to form a correct opinion on the subject, has great value to many persons, and it might be continued indefinitely.

There is other testimony of equal value. It is that of large and thoughtful classes of men in different societies and religious bodies, whose lives

and creeds demand abstinence from physical love. I will mention some of it.

The Shakers are a class of men and women who never marry, nor indulge their passional natures out of wedlock. If continence was injurious to their health we should have evidence of it in shortened lives and a higher rate of mortality than exists in the Community at large. The facts are exactly the reverse. The loss of time from sickness is very much less than it is outside the Community, and the average age at death very high. The late Elder Evans told me, in a conversation on this subject, that there was no disease among Shakers which could be attributed to their celibate lives; but that there were great advantages for those who desired not only a better condition of health, but also for those who desired to improve their minds and hearts. Elder Evans made a sharp distinction between the mere improvement of the mind, which he said consisted mainly in the acquisition of knowledge, and the heart, which embraces all the graces, beauty, spirituality, and which, where present, makes the life lustrous.

Elder Richard Bushnell, another Shaker, still living and in excellent health at 82, writes:

“It has often been stated, by physicians and others, that a married life is more conducive to longevity than an *unmarried* life. Now, if the term *unmarried* is meant to include all such as are *not* joined in lawful wedlock, no doubt the statement may be *true*. For, of both sexes there are vast numbers whose lives are incompatible with decent modesty, and much more so with a life of chastity and virgin purity.

“But, as it regards a life of *entire abstinence* from sexual commerce, or carnal indulgence of any name or nature, I think the following will disprove the above statement—

“In the Society at Mount Lebanon, within about ten years, there have deceased, of male and female members, 36, whose united ages average over 86 years. The great majority came into the Society in their *youth*, and lived a *virgin* life, agreeable to the faith and principles of the Believers. And there are now living in the Society four members, who came in their youth (under twenty years of age), one of whom is now in the

102d year of her age; another over 98; and two in their 92d year; also, about ten or twelve more, whose ages are between 80 and 90 years. Most of them united with the Society at an early period of their lives."

Another class of persons whose testimony has high value is the clergy of the Catholic Church. That there have been black sheep among them is not denied. No Catholic denies this. But that a vast majority have been true to their vows cannot be gainsaid. And where will we find a healthier class of men? Many of them have been persons of great power, and left a lasting impression on the world by beautiful spiritual lives which bear the highest evidence that they were virtuous.

With the primitive Christians chastity was also a virtue held in the highest esteem. Accompanying it was a very strong tendency to celibacy; many of the early Christians, of both sexes, were, from principle, celibates. Fortunately, however, a wiser course prevailed, and marriage, except with the priests, became the general rule.*

* See Appendix.

All history, ancient and modern, abounds in examples of men and women, in every department of life, who have never married, and have lived chaste lives, and have remained in excellent health to old age; indeed in far better health than those who have violated this rule.

I have quoted these examples, not to keep men and women from marriage, which seems to me desirable for those who are suited to it by good health and good qualities of mind and heart, but to show that the belief that a chaste life need not be injurious to the body or mind,

It has been claimed that the sexual passion exists, and that this alone is evidence that its cravings should be gratified. No doubt this passion has a profound influence on the life and character; but it does not exist to be abused or to do injury with. It exists for an entirely different purpose—the continuity of the human race. It is necessary that the passions be strong rather than weak, for weakness begets weakness; but because a passion is strong is no reason why it should not be controlled. Because a man has great energy and executive ability, it is no excuse for him to

use these gifts of nature in the destruction of property, or in harming his own body and mind, or the bodies and minds of others. If he controls and directs his energies into legitimate channels he is able to achieve great things.

What is here claimed is that the sexual impulse may lay dormant, even for life, without injury to health, just as the faculty of music or mathematics, which exists in all, may never be cultivated, and the health will not suffer.

CHAPTER III.

ADVANTAGES OF CHASTITY TO THE UN- MARRIED.

THERE are two forms of unchastity indulged in by the unmarried: one is the solitary vice and the other is prostitution. I will speak of them in their order.

The solitary vice is the vice of the young. Its evils are many.

UNNATURAL.

1—It is unnatural, and this in itself is an evil, with a long train of evil results. Man has developed to his present position in the world by evolution along certain lines. These lines were the only ones by which he could have come and reached his present state. We may call them natural lines, or lines in accordance with natural law. Deviation from them produces evil results, especially degeneration; and if the deviation is

too great or long continued, it makes the victim unfit for survival, and he is dropped out, lost. The conditions of survival are, that we shall fit ourselves as perfectly as possible for our environments—make ourselves so strong, so vital, so suited to what we must endure, that we can hold our own against disease and degeneration, and leave healthy, vigorous offspring to fill our places when we have departed. If a man puts his hand in the fire he does something for which it is not adapted; he violates a law of his being; it is an unnatural act. The results are injury to the parts. So, if a youth, or an older person, gives himself up to the solitary vice, he also does an unnatural act, and receives whatever injury to his nature such an act brings. These evils we speak of as natural consequences.

PREMATURE DEVELOPMENT.

2.—Its practice by the young prematurely develops that part of the nature which should lie comparatively dormant until mature life. In a general way we all know that any faculty or function brought into activity prematurely, brings

with it premature aging and decay. "Early ripe, early rotten," is a proverb true of human beings as well as of fruits. There is an order in nature in which our mental faculties should unfold. We ought to find out and follow this order. Parents and teachers are in duty bound to study children in such a way that in guiding their young lives their natures will not unfold in a disorderly manner. Disorder in the unfolding of the sexual nature leads to worse results than in almost anything else. It takes away the very pleasure it was intended to create.

EXCITED IMAGINATION.

3—The practice of the solitary vice fills the whole being with imaginings and longings which, even if they could be gratified, they would disappoint. If there is one thing in the young which we admire more than anything else, it is purity, bravery, strength, courage, and we may add, in a broad sense, naturalness. An impure youth is a loathesome object. We do not admire nor love such an one. We see no goodness in him. A youthful mind filled with coarse jests,

vile hints, sensual thoughts, is distasteful to all, even to the depraved.

MISDIRECTED ENERGY.

4—The misdirection of nervous energy is a serious drawback to perfect development. The forces of the body, if directed in excess in any channel, tend to flow in that channel thereafter. This constitutes a habit, and a habit is not easily broken. It often requires a most vigorous effort of the will for a long time to change the direction of nervous energy allowed to flow into a wrong channel. Sometimes it can never be done. Then the person is lost. The tobacco, the liquor habit and the practice of sexual vices are habits of this kind; once fastened on a person by the misdirection of nervous force, and forever after, unless there has been a moral and intellectual revolution in the character by Divine interference and self-mastery there is a tendency to its repetition. Some acts require many repetitions to become fixed; others only a few. To the latter class belong unnatural sexual acts.

And, finally, there is the wasted energy and

the wasted excitement—a direct loss to the person and his posterity.

I wish it were possible to figure this out mathematically, but it is not. This, however, we know: that every human body is like a steam boiler, a generator of force. This is more or less according to the constitution and the habits of the individual; but in no case is it too much if rightly used. A majority of us have far too little. Most of this force, we know, is required for heating and keeping up the functions of the body, and in early life in promoting bodily growth. Only a limited amount in adult life is left over for labor with muscles and brain—enough, it has been estimated, in healthy men in the prime of life, to raise 300 or 400, and in rare cases 500 or 600, tons a foot high every 24 hours. The average is probably considerably less.

It is with this small surplus that man has accomplished what he has done on this earth. A waste of this energy is a direct loss to the young or to the individual; a loss of power for growth and repairing the body to fit it to do the largest amount of the best work, and to enjoy existence.

We cannot estimate this loss and the misery it entails.

“O, the joy of a manly self-hood!

“Personally, to be servile to none, not to any tyrant, known or unknown—

“To walk with erect carriage, to step springy and elastic;

“To look with calm gaze or flashing eye;

“To speak with a full sonorous voice out of a broad chest;

“To confront with your own personality all the other personalities of the earth!” *

Can such a condition come to any one who is unclean, who is not pure and chaste and strong?

RECAPITULATION.

We have now considered some of the evils of the solitary vice. They are less than the evils of prostitution, but they are great enough. Let us recapitulate them in the order in which they were given.

1—The solitary vice is unnatural;

* Walt Whitman.

2—It prematurely develops a part of the nature which should remain dormant until it may unfold in an orderly manner ;

3—It fills the whole being with longings and desires which drown out the higher intellectual and moral parts of the nature. These desires finally establish themselves and become, in a greater or less degree, the principal parts of the character ;

4—It misdirects nervous energy which ought to flow in other channels, and thus dwarfs one part of the being while another part is over-developed, producing an unharmonious character ;

5—It wastes the powers of the body in unnatural loss and excitement, and causes physiological bankruptcy in a greater or less degree—a kind of bankruptcy as much worse than the loss of a fortune as this is worse than the occasional loss of a single meal.

It ought not to require any great stretch of the imagination to decide whether there can be any physical, intellectual and moral advantage in chastity and harm in an unchaste life. Is there any advantage in living a natural life; in not prema-

turely developing a most important part of the nature; in keeping the mind free from longings and desires of a most pernicious kind, that, growing in the garden of the soul overrun it and prevent the growth of the higher faculties; or in misdirecting or wasting those forces of the body which promote not only life, but fullness and richness of life.

EVILS OF PROSTITUTION.

Let us now turn to that other form of unchastity, prostitution. It is an evil greater by far than the solitary vice. All the evils of the latter go with it, and many more. In the former vice, the person, whether man or woman, young or old, injures mainly him- or herself. It is true friends and relatives, and especially parents who have brought children into the world with high hopes, must be disappointed; but this I will not consider, for I wish to present the case from its moral aspect.

In prostitution there is always the wrong done to women. It is with the greatest difficulty that the extent of this evil can be estimated. If a man

looks upon a woman only as a being on whom he can gratify his passions, his estimate of the injury done to her will be very slight indeed. The rights of others than himself are not considered. But if he can look upon every woman in the same light that he looks upon a wife, a sister, or a beloved daughter, a very different kind of emotion rises in his mind. In a civilized society there are few men who would not make a vigorous, even a furious fight to preserve the purity of those so near to them. Public sentiment is so strong on this point, that a man would be justified if he sent a bullet to the heart of any one who should prostitute, or attempt to prostitute, a wife or daughter. This would not be justified in law; but so right does mankind consider such an act, that few jurors or judges ever condemn a wronged one for taking the law into his own hands. Now, if every man could see that in prostituting any woman, even one whose life is devoted to shame, he is doing to somebody's daughter what he would kill another man for doing to any member of his family, he would see the depths of his own sin. Only by some such comparison can we estimate the extent

of the evil and the wrong of prostitution. It is the vice of vices, judged only by its results.

WHAT IS THE OBJECT OF LIFE?

But there is still another way of looking at this subject. What is the object of life? This question has confronted philosophers and, indeed, many others; the difficulty of giving a perfectly satisfactory answer is so great, few are able to solve it. The most commonly accepted doctrine is, that the end of life is happiness. This is the Christian's idea. To him, happiness in Heaven is the final end for those whose lives on earth are worthy. In another form, this also is the object of life put forth by most philosophers. Herbert Spencer founds his system of ethics on pleasure, fullness of life, happiness; but it is happiness on this earth. He does not deny another state of existence; but he holds to the doctrine that we should conduct ourselves so that happiness will result in this world. Now, prostitution does not bring happiness, but in the end disease, pain, death—often a most horrible death. This is absolute proof of its being an evil. The way we

know an act is wrong is by knowing how much evil results from it.

ANOTHER VIEW.

Whether there be another state of existence or not we may be unable satisfactorily to prove at present; we must accept it now by faith; but even if there is not, we are still bound to conduct ourselves so that we may make this life the very best. According to this view, we are in honor bound to live just as nobly as if we knew for a certainty there was an eternity before us. This is certainly a very exalted view of what our duty is. There is not the slightest excuse for living a life that injures a single soul, as prostitution certainly does, because in a few years it may all come to an end. Even if the individual should come to an end, the race goes on, and it is as great a sin to injure the race as it is to injure the individual. One of the principal reasons why the race has progressed so slowly is because man does not feel it to be his duty to live so as to make it better.

There are multitudes of persons who believe

that every act in this life, which lowers or injures the body or the soul, will result in placing the immortal part on a far lower plane in the future world, even if it does not annihilate or damn it for ever. Just as a disease in childhood, which dwarfs the body, cannot be outgrown in adult life, so a disease of the moral nature, in the form of passion, lust and a willingness to wrong others dwarfs the spirit and holds it fast for none can tell how long. This is in strict accord with what we know of the law of cause and effect. Every cause must, in the very nature of things, produce its legitimate result. No one can deny this. The most thoughtful class of Spiritualists hold that this is just what happens to the spirit of the licentious man and woman. They claim to have evidence that these dwell in a world far below what they would dwell in if their lives were lived on a higher plane.

I do not pretend to say which of all these various views of life are correct, or whether any are all true or all false. I give them to show that there are no systems of philosophy or religion which do not at their base advocate right con-

duct; and all of them teach that evil produces evil consequences. Prostitution is one of those which produces the worst effects.

UNCHASTITY IN MARRIED LIFE.

Many do not consider excessive sexual indulgence in married life as unchaste. It may be an evil, they say, but unchastity is confined entirely to this indulgence outside of wedlock. This may be good law as law goes; but it is not good morals. Because men and women have formed a copartnership to walk together in life, to support and help each other, to be a comfort and a source of strength to each other, does not give them the right to harm themselves by practices which are unreasonable. Chastity is purity. Chastity is lovely. Is any excess that weakens life and gives pain and disease and death lovely? Any sexual relation that injures health is unlovely, whether in or out of marriage.

It is very true that in unchastity out of marriage there are evils that do not exist in marriage, as, for instance, specific diseases; but, on the other hand, there are often excesses in marriage

more exhausting to the constitution than practised out of marriage. These excesses are sins against the body; sins which, in a physiological sense, are not forgiven, for they leave their impress as long as life lasts. There are moralists and others who hold that the sin against the Holy Ghost, spoken of in the Scriptures—the sin which cannot be forgiven—is sin against the body. This seems more reasonable than some of the theories offered to explain this scriptural text.

“Have you seen the fool that corrupted his own live body? Or the fool that corrupted her own live body?

“For they do not conceal themselves, and cannot conceal themselves.” *

This writer insists on it that sins against the body, self-contamination, uncleanly lusts and the refinement of sensuality always carry extreme punishment. In another place he says:

“If anything is sacred, the human body is sacred;

* Walt Whitman.

“And the glory and sweet of a man is the token of manhood untainted;

“And in men and women a clean [chaste], strong, firm-fibered body is beautiful as the most beautiful face.”

And then to cap the climax he says, again:

“Think of the soul!

“I swear to you, that body of yours gives proportions to your soul somehow to live in other spheres;

“I know not how, but I know it is so.”

CHAPTER IV.

THE GREAT ADVANTAGES OF CHASTITY.

HAVING now considered some of the disadvantages of unchastity, I purpose in this chapter to speak of the advantages of a chaste life, using this term in a broad sense.

Argument were hardly necessary. Is it not self-evident that purity, cleanliness, freedom from taint, must have high value? How can it be otherwise? Is there any advantage that can come from uncleanness, from impurity? Is there any good that can accrue to our bodies because they are unclean; or our minds if they are impure, and do not give forth pure and noble thoughts? Is it not one of the principles of modern science that purity, cleanliness, are of the utmost importance in preserving health and preventing disease? Is it not one of the first principles of morality, that the pure man is enabled to penetrate far deeper into the mysteries of all that is good than

the man who is not pure and clean. Let me enumerate some of the advantages.

1—The chaste man will not do the great wrong to women which the unchaste will do. He will not have to answer at the judgment seat of his own conscience for misdeeds so heinous. He will not have to curse himself for doing what in a previous chapter it was stated that he would kill another man for doing to any member of his own family. He will not have to suffer for knowing he has brought on another pain, agony, anguish, disease, none of which can be remedied. Or, if he is a married man, he will not have to feel that he has wronged his own wife, ruined her health, and made her a life-long invalid by his excesses. Are these alone not advantages worth much, worth everything?

2—Another advantage would be in the freedom he would have in his own person from those specific diseases which do more harm to the world than any other disease, polluting the fountain-springs of life, and making the infected one a source of contagion to others entirely innocent, often those who should be most dear. How many

a man has had the bitterest of bitter tears to shed over his sins of incontinence, when he has been forced to behold wife and children ruined beyond recovery from his own acts. Murder is a small crime compared with this one.

3—It is also a great advantage to a man to be able to say and to feel that he is correct in all his sexual relations; that he can stand with his feet firmly planted on the earth and affirm his manhood—that there is no rotten spot in the center of his life eating it away, as a cancer at the vitals, and that future generations will not be the worse for his having lived.

These and many more physical and moral advantages might be enumerated, but it is unnecessary. I wish to pass to a part of the subject which I think has not been sufficiently written or thought about.

A LESSON FROM SOCRATES.

Many men and women whose passional natures are very strong, and from a lack of true moral education think they are justified in gratifying them to any extent they desire, are persons of

very fine bodily endowments, have abundance of blood, good vital organs, and great capacity for accomplishing more than the usual amount of work, if all of their energies are rightly directed. They live wrong lives because their moral natures have not had that training and direction which is so necessary to the perfect character. With right knowledge and right training these persons, of both sexes, might become eminent in almost any calling, might be of the highest service to mankind. Their good physical endowment gives them a power which, running to waste, does only evil; directed aright, it would do good. I cannot illustrate this subject better than by an example. It is no other than that of the illustrious Socrates. What a service this great man has rendered to the world! Who would not gladly discard all the gewgaws, all the pleasures of sense, to leave behind such a name? How his words quicken thought and burn into our hearts, even with long centuries between us! How they charmed Plato, one of his disciples! Indeed, without Socrates we should never have had Plato, or at least the same Plato we now have. Multitudes besides him have re-

ceived a baptism of light and life from this grand character. A brief sketch of Socrates will make this point clear.

DESCRIPTION OF SOCRATES.

“Greek and Roman authors are equally chary of their descriptions of distinguished men. Socrates was a notable exception. We have minute and detailed descriptions of his personal appearance by three contemporary authors—by the gentle and sympathetic Xenophon, by the subtle and philosophic Plato, and by the cynical and hostile Aristophanes. And these three accounts substantially agree. From the testimony of these three authors, and from hints and allusions in other ancient literature, we may conclude that the general appearance of Socrates must have seemed grotesque and monstrous to a people whose keen and exquisite sense of personal beauty is immortalized in the Venus of Milo and the Apollo Belvidere. It is probable that the strange and abnormal appearance of Socrates is the very cause of its being so particularly described. He was short, broad chested, broad shouldered, very portly, with

bow legs, and large, flat, fat feet. His large round head, resting upon a short, heavy neck, was covered with red, bristly hair. He was cross-eyed, and those blood-shot orbs protruded so from his head that they seemed about to leap from their sockets. He had a heavy jaw, with coarse, thick, libdinous lips. He had a short, flattish, pug nose, with wide-open nostrils; and under the skin of his pale, flabby face a thousand little veins ran in every direction, plump with hot, rushing blood. *He would have been a perfect model in personal appearance for any great artist who wished to paint a picture representing the coarsest and grossest sensuality.* He was a man, indeed, of tremendous animal passions; and one of his titles to moral greatness is the fact, admitted by friend and foe alike, that he ever kept those passions throttled in the firm grip of his mighty will. He was a man abstemious in his diet, but of robust health and enormous strength. He dressed, summer and winter, in a single garment. He always went barefooted and of course bareheaded, except when in the army, as none but slaves and the lowest class of laborers ever wore a head covering in

the streets of Athens. He moved about with the grace of a lobster. People upon the streets would stop and gaze upon this strange figure as it passed, and little boys would laugh and jeer as he waddled by. He was the Guimplaine of ancient Athens, and even the imagination of Hugo could not conceive a more strange and grotesque being. Never was there a stranger contrast between a gross body and a divine mind.

“But nature sometimes works these contrasts even in the vegetable world. The traveler in the Arizonian desert sometimes finds the coarse, dusty and repulsive cactus bearing a flower, hidden beneath its lobes, of rare and marvelous beauty, so delicate and lovely that it seems as if it must have been fashioned by the airy fingers of the genii of the lonely desert to secure the admiration and wonder of the very angels of God,

HIS APPEARANCE ON THE STREET.

“Plato, in the Symposium, says that when Socrates appeared upon the streets, it seemed as if one of the marble satyrs which sat in grotesque attitudes, with fife and flute, in the sculptors’

shops in Athens, had left his seat of stone, and was mingling with the throngs of men. Gradually the crowd would gather about him. At first he would speak of the tanners and smiths and sausage-makers, who were plying their trades around him; and they would shout with laughter as he poured forth his homely jokes. But pretty soon there began to be a feeling that some super-human being was in their midst. The melodious and magic charm of his voice made itself felt. The strange and peculiar sweetness of its tones had an effect which even the eloquence of the great Pericles could not produce. The laughter ceased; the crowd thickened; the gay and brilliant youth whom nothing else could tame stood transfixed and awestruck in his presence; there was a solemn thrill in his words, such as his hearers, says Plato, could compare to nothing but the mysterious sensation produced by the clang of drum and cymbal in the worship of the great mother of gods. The head swam; the heart leaped at the sound; tears rushed from their eyes; and they felt that unless they tore themselves away from that fascinated circle they should sit

at his feet and grow old listening to his marvelous eloquence.

INFLUENCE OVER PEOPLE.

“This extract from the Symposium truly represents, not merely the influence of the conversation of Socrates upon Alcibiades and brilliant young men in general, but his influence upon Plato himself. Plato was one of the most subtle-minded and fastidious of men—rich, accomplished and aristocratic in all his tastes. Yet he clung to his master, Socrates, as the one *true, solid and symmetrical man* amid a crowd of phantasms and dwarfs. Plato wrote no eulogy of Socrates; but wherever he has gone, for more than twenty-three centuries, into the palaces of the aristocracy of letters, with his “courtly mein and purple drapery,” he has always introduced his old, slouchy, uncouth, barefooted master, as if saying, with elegant haughtiness, ‘If you would be honored with my company, you must make him also welcome, who has made me what I am.’

“Socrates was no student. Like Jesus, he wrote nothing, and, like him, had no fixed place

for meeting his disciples and friends. He had no consecrated grove of the Academy, like Plato; no private gardens, like Epicurus; no painted Portico, like Zeno; no Lycean sanctuary of Apollo, like Aristotle, in which to give instruction. The Philosophy of Socrates was in every sense the philosophy of the common people and of the market place. Like Jesus, he founded no church and no organized society. He literally 'went about doing good,' and without any systematic method of teaching. He was, as the historian Grote expresses it, 'a cross-examining missionary,' who spent his life in 'public apostolic dialects,' and was habitually actuated by the idea of 'his possession of a special religious mission,' and that his only title to be heard was as a humble seacher for wisdom and truth.

EMINENTLY PRACTICAL.

"But, although he believed he had a divine mission, he was eminently practical in his teaching. He believed that the speculations of the philosophers of his day about the origin of the world and of evil was unprofitable nonsense. He was

actuated by the modern scientific spirit. He would take nothing on trust. He believed with Paul that we should 'prove all things, and hold fast that which is good.' He wasted no time in subtle calculations about the character and purposes of God or about the origin and destiny of material things. His interest was in men, their trials, their toils, their characters; and his sole method of instruction was conversation, in the street, in the shop, and wherever he could find men to listen. He believed, like all the great religious teachers, in supernatural influences, in answers to prayers, in visions. He always insisted that from his infancy he had been conscious of a divine 'voice' within him, directing his conduct—a voice which he revered as the voice of God and obeyed without hesitation, whatever might be the consequences. Sometimes he would utter prophecies which his friends said were always fulfilled. Yet he professed to know nothing; and when the oracle of Delphi declared him to be the wisest of men, he could not understand it, but finally concluded that it must mean that he is the wisest of men who sincerely realizes and feels that

he knows nothing. He only claimed an ability to expose conceit of knowledge and to detect nonsense. '*I am,*' he says, in the language of Xenophon, '*an accoucher of the mind; if possible, I will assist the birth of thoughts in you, and choke them if they look monstrous; but do not ask me to teach anything directly; for I am a listener, and the humblest of all.*'

FAITH IN VIRTUE.

"More than four hundred years before Jesus was born Socrates had taught that 'he that is greatest among you shall be your servant;' and nearly five hundred years before the Epistle of Peter saw the light, Socrates had taught that if men would add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance justice, and to justice wisdom, and to wisdom holiness, thus anticipating and enlarging the apostolic graces, they would fulfil their highest happiness. Like Jesus, Socrates took no thought for the morrow, and with less consistency; for he did not believe that the end of the world was at hand. He would accept no pay for

his instructions. In the words of Xenophon, 'he expressed wonder that any one who taught virtue should demand money, and not think that he gained sufficient profit in securing a good friend.' He believed that one whom he induced to become honorable and truthful, and to whom he had given a noble character by his teaching, would always retain the greatest gratitude toward him who had thus been his greatest benefactor.

MILTON—DEAN STANLEY.

"No wonder that Milton, in the presence of such a character as this, exclaimed:

'Divine Philosophy

From Heaven descended to the low-rooft house
Of Socrates; see there his tenement,
Whom, well inspired, the oracle pronounced
Wisest of men: from whose mouth issued forth
Mellifluous streams that watered all the schools
Of Academus old and new.'

"No wonder that Dean Stanley says: 'In studying the character and life of Socrates, we know that we are contemplating the most remarkable

moral phenomenon in the ancient world. We are conscious of having climbed the highest point of the ascent of Gentile virtue and wisdom. We find ourselves in a presence which invests with a sacred awe its whole surroundings. We find that here alone, in the Grecian world, we are breathing an atmosphere not merely moral, but religious; not merely religious, but Christian!'' *

The lesson requires few words to make it clear. Socrates, with his passional nature quite as strong as any sensualist, became one of the greatest men of antiquity, simply because he used his tremendous bodily resources for other ends. There are few sensualists living to-day who cannot do the same if they will only follow his example. If one Socrates has done so much, what could not the great multitude, similarly endowed, in every generation, do? They could create a new world. Indeed, it is the chaste men and women who to-day are moving civilization forward to its high destiny.

* This extract I have copied by permission from a beautiful essay on Socrates, written by W. D. Harrison, of Ann Arbor, Mich.

CHAPTER V.

CHASTITY AND CHILDREN.

WHEN the law of a true chastity comes to be rightly observed, we shall expect that there will be some sanctity in parentage. There will be careful thought given to fatherhood and motherhood. There will be an end to that chance union of a man and woman, both totally unfit for one another, producing more incompetent ones; and there will also be a desire on the part of the more highly organized to bring into the world as fine children as they are capable of producing. Parents will cease to squander their energies in mere passion without love, and husband them for nobler uses. They will study and master the laws of reproduction as they now do the rules of grammar and arithmetic in order that they may speak properly and keep their accounts correctly. One of the most important of all the advantages of a chaste life will be the power to create a nobler

race. Very few realize that the creation of the race has been left to man himself. One generation creates the one to follow, and that still another; and so it will be as long as the world needs human beings, or as long as it will be fit for them to live upon. We are only just faintly beginning to realize this. So far, the work has not been done so well as it might have been, because of our ignorance. The human race is not perfect. There are far too many ignorant, evil disposed persons in it; far too many sickly, weak-minded, good-for-nothing ones, who never reason or think; who create nothing worth creating; discover nothing; who neither enjoy labor, music, poetry, art, science, or the best literature; who seek neither knowledge nor wisdom. They are a dead weight, and hold the race back, keep it from springing forward with a bound to its high destiny.

If an architect is given the work of creating a great edifice, and he does not bring together the best material, and fashion it into a nobler form, but makes it out of cheap refuse, and it falls down with a great crash, causing loss of life,

we rightly blame him. But if a man and a woman have had given to them the work of creating human beings, and out of a life of lust, passion, in exhaustion, they generate weaklings, we are sorry, and pity them; but we do not hurl our anathemas at them as they deserve. We look on the matter as unfortunate, and pass it by.

There is no advantage in anything so great as in being born of strong, brave, noble parents who have lived chastely. Chastity does not exhaust, but creates, gives strength and vigor, and out of this strength more vigorous children, more healthy children, will be produced.

CHAPTER VI.

CHASTITY AND VIRILITY.

VIRILITY is a word quite too little considered. It is derived from the Latin *vir*, a man; but we use the word here with added emphasis, as meaning a man who is whole, sound, full of courage and vigor, and capable of reproducing his kind in equal vigor. A man who has expended his resources, bankrupted his body and mind, weakened himself so as to be an incapable person, may be a man in the anatomical sense, that is, he is not a child or a woman; but he is not a man in the large sense. Such are not virile. They might possibly reproduce their kind, that is, reproduce weaklings, but not children capable of becoming full grown, capable men or women.

Experiments have been made, estimating the number of spermatozoa in those persons who have lost their virility by excesses and unchastity, and the result showed a very great reduction, and the

quality also was inferior. That is, the sperm is weakened in proportion as the body is weakened, often in a higher degree.

It may be owing to this inferiority of the quality of these products that inferior children are frequently produced from parents who, but for excesses, would have produced superior ones. It may also explain why children are sometimes superior to their parents—they may have been begotten when the state of virility was very high. Of course this would also suggest a corresponding state on the part of the mother.

Experiments made on dogs and other domestic animals show that after three consecutive seminal withdrawals, there were but few spermatozoa in the seminal fluid, and after four, scarcely a trace, until nature had time to restore the loss.

Stock breeders recognize this fact as of the highest importance in the production of fine animals. How much more, then, should each prospective father and mother recognize it in their own lives.

The poet already quoted gives us unconsciously a vivid picture of the virile man when he says:

“Who has gone farthest? For I swear I will go farther;

“And who has been just? For I would be the most just person of the earth;

“And who most cautious? For I would be more cautious;

“And who has been happiest? O! I think it is I! I think no one was ever happier than I;

“And who has lavished all? For I lavish constantly the best I have;

“And who has been firmest? For I would be firmer;

“And who proudest? For I think I have reason to be the proudest son alive—for I am the son of the brawny and tall—topt city;

“And who has been bold and true? For I would be the boldest and truest being in the universe;

“And who benevolent? For I would show more benevolence than all the rest;

“And who has projected beautiful words through the longest time? I will outvie him! I will say such words as shall stretch through a longer time!

“And who has received the love of the most

friends? For I know what it is to receive the passionate love of many friends;

“And to whom has been given the sweetest from women and paid them in kind? For I will take the like sweets and pay them in kind;

“And who possesses a perfect and enamored body? I do not believe any one possesses a more perfect or enamored body than mine;

“And who thinks the amplest thoughts? For I will surround those thoughts;

“And who has made hymns fit for the earth? For I am mad with devouring ecstasy to make joyous hymns for the whole earth!”

To which he might have added,

And who has been most chaste? I will be as chaste as he.

And who has begotten the bravest, noblest children? My children shall be stronger, braver and nobler than any that ever were born. These are characteristics which can only belong to the chaste and virile man.

It seems as if it ought to be one of man's chief aims in life to preserve intact his virility, his manhood. It may be lost in many ways—by in-

temperance, by the use of tobacco, by any effeminate habit which weakens the body; but it is most frequently lost by unchastity,

Woman has a corresponding duty in preserving her body in the same pure, high state, in order that she, too, may be chaste and a temple fit for the indwelling Spirit.

CHAPTER VII.

WHAT THE SEXUAL INSTINCT HAS DONE FOR THE WORLD.

WE little realize what the sexual passion in man has done for the human race, both of good and of evil. Certainly it has been the means of peopling the world with human beings, some of whom are of a very high order of merit; and even the average have faculties and powers which, if rightly used, promise much for the future.

In order to give a graphic picture to the reader of some of the good that has arisen from this passion, I will here present an extract from a paper by Grant Allen, entitled "The New Hedonism." He says:

"I maintain that everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is with whatever is purest and most beautiful in us. To it we owe our love of

bright colors, graceful forms, melodious sounds, rhymical motion. To it we owe the evolution of music, of poetry, of romance, of *belles lettres*; the evolution of painting, of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our esthetic sense, which is, as a last resort, only a secondary sexual attribute. From it springs the love of beauty; around it all beautiful arts circle as their center. Its subtle aroma pervades all literature, and to it we owe the paternal, maternal and marital relations; the growth of the affections, the love of little pattering feet and baby laughter; the home, with all the dear associations that cluster around it; in one word, the heart and all that is best in it.

WHAT SEX INSTINCT HAS DONE FOR ANIMALS.

“If we look around among the inferior animals, we shall see that the germ of everything which is best in humanity took their rise with them in the sexual instinct. The song of the nightingale or of Shelley’s skylark is a song that has been acquired by the bird himself to charm the ears of his atten-

tive partner. The chirp of the cricket, the cheerful note of the grasshopper, the twittering of the sparrow, the pleasant caw of the rookery—all these, Darwin showed, are direct products of sexual selection. Every pleasant sound that greets our ears from hedge or copse in a summer walk has the self-same origin. If we take away from the country the music conferred upon it by the sense of sex we shall have taken away every charm it possesses, save the murmur of the brooks, and the whispering of the breeze through the leaves at evening. No thrush, no linnet, no blackbird, would be left; no rattle of the night-jar over the twilight folds, no chirp of insect, no clatter of the tree-frog, no cry of the cuckoo from leafy covert. The whippoorwill and the bobolink would be mute as the serpent. Every beautiful voice in wild nature, from the mocking-bird to the cicala, is the essence of the love-call; and without such love-calls the music of the fields would be mute and the forest silent.

“Not otherwise is it with the beauty which appeals to the eye. Every lovely object in organic nature owes its loveliness direct to sexual selection.

The whole esthetic sense in animals had that for its origin. Every spot on the feathery wings of butterflies was thus produced; every eye on the gorgeous glancing plumage of the peacock. The bronze and golden hue of beetles, the flashing blue of the dragon-fly, the brilliant colors of tropical moths, the lamp of the glow-worm, the gleaming light of the firefly, spring from the same source. The infinite variety of crest and gorget among the iridescent humming-birds; the glow of the trogon, the barbets among the palm blossoms; the exquisite plumage of the birds of paradise; the bulb-and-socket ornament of the argus pheasant; the infinite hue of parrot and macaw; the strange bill of the gaudy toucan and the crimson wattle of the turkey still tell one story. The sun birds deck themselves for their courtship in ruby and topaz, in chrysoprase and sapphire. Even the antlers of deer, the twisted horns of antelopes, and the graceful forms and dappled coats of so many other mammals have been developed in like manner by sexual selection. The very fish in the sea show similar results of esthetic preferences. The butterfly fins of the gurnard

and the courting colors of the stickleback have but one explanation, I need not elaborate this point. Darwin has already made it familiar to most of us. Throughout the animal world almost every beautiful hue, almost every decorative adjunct is traceable to the action of the sexual instinct. Animals are pleasing to the eye just in proportion to the amount of esthetic selection that their mates have exercised upon them; and they are most pleasing of all when most sexually vigorous, especially at the culminating point of the pairing season. Tennyson's familiar lines give a new meaning when we read them thus, as illustrating the persistent thread of connection between the esthetic sense in man and animals:

“‘In the spring a fuller crimson comes upon
the robin's breast;

“‘In the spring the wanton lapwing gets him-
self another crest.

“‘In the spring a livelier iris changes on the
burnished dove;

“‘In the spring a young man's fancy lightly
turns to thoughts of love.’”

“Oddly enough, the same thing is true in all probability in the world of plants. Flowers are either the sexual organs themselves, as in the golden acacia, the meadow rue and the willow catkins; or else they are the expanded and colored surfaces in the neighborhood of the sexual organs, intended to allure the fertilizing insects, as in the rose, the lily, the buttercup and the orchid. True, these expanded surfaces are not, like the tail feathers of the lyre-bird or the plumage of the kingfisher, the result of deliberate selection on the part of the species itself which displays them. They are the product of esthetic preferences exerted by the bee or butterfly or brush-tongued lory. External organisms—birds and insects—have begotten them. Still I hold that to any one who takes a wide and deep view of nature the fact itself is significant: In plants as in animals, beautiful adjuncts tend to develop themselves in immediate relation to the sexual function, and hardly at all elsewhere.

“It is the same with fruits. Such exquisite objects as the pomegranate bursting red through the rind on the tree; the orange aglow among

its glossy green foliage; the cherry, the plum, the mango and the currant; the purple bloom on the grape, the blushing cheek of the peach—what are they but the mature state of the ovary of the female flower?

“Look at nature as a whole, and we shall see how truly all this is so. The song of birds, the chirp of insects, feather and fur, crest and antlers, the may in the hedgerow, the heather on the hill side, the berries on the holly, the crimson fruit of the yew, the apple tree laden with the blushing blossoms in spring and with the blushing fruit in autumn, the great tropical flowering trunks in the forest, and the garrulous birds and bright insects that flit, flashing through, them—all alike owe their beauty to sexual needs and esthetic preferences. If one goes on a country walk, almost every fair object that attracts the eyes, from the gorse to the lady-bird, from the stately heron to the daisy on the common, attracts them in virtue of some sexual adornment.

“I have pointed out already in my little book on the color sense that the most brilliant and decorative birds, insects or mammals, are, every

one of them, either flower hunters or fruit eaters; and that thus the entire beauty of the organic world, with the sole exception of the death-tints of autumn, is wholly due to a sexual origin.

WHAT IT HAS DONE FOR MAN.

“Still less need I dwell on the share which sex has borne in the development of the sympathies and the domestic affections. The parent bird with the nestlings, the males which feed their sitting mates, the ewe with her lamb, strike the key-note of something higher than even the esthetic sentiment. Tenderness and pathos come in with the paternal and marital relation. The love of mate, the love of young have this origin. Think of the widowed wren that laments her lost partner; think of the love-bird that cannot consent to live when deprived of its companion; think of the very monkeys, that refuse all food and die broken-hearted when the bodies of their dead mates are taken from them.

“Thus, even below the human level, we see that the instinct of sex has been instrumental in developing all the finest feelings which the lower crea-

tion shares with us or foreshadow for us. The sense of beauty; the sense of duty; parental responsibility. paternal and maternal love, domestic affection; song, dance and decoration; the entire higher life in its primitive manifestation; pathos and fidelity; in a word, the soul, the soul itself in embryo—all rise from the love of the sexes.

“Human life shows us the same thing in a more advanced development. The tenderest and most pathetic element in life is love; round it all art, all romance, all poetry circle. The loveliest object on earth for the sane and healthy mind is a beautiful girl, a beautiful woman. The loveliest object that art can represent in painting or sculpture is the nude male or female figure. Pure or half draped it supplies the base of all ideal artistic representation. Man is beautiful, woman is beautiful; both are most beautiful in the budding period and plenitude of their reproductive power. And love, which in itself is the most sacred and beautiful thing in the world, linked on every side with the tenderest affection for father, mother, sister, husband and wife for son or daughter—

love thus lovely in its essence has begotten among us all higher arts and all higher emotions."

If we accept these deductions from natural science—and we must do this—we shall see that the sexual instinct has its foundation deep down in nature, and that it cannot, in its right relation, be a low or base passion. If it has accomplished so much, it must in some way be allied to creative power. But it is the chaste relation of the sexes that has done all this, not the unchaste relation. The chaste, wholesome, healthy relation of the sexes can do no harm, always does good. Their unchaste relations have been a curse from the beginning. From unchastity we have our weaklings, our incapable people, our half made and good-for-nothings, our criminals, liars, thieves, our sensualists and our gluttons, our sexual diseases and our sensuality. These do not spring from a chaste relation of the sexes, but from an unchaste one. Thoughtful people are beginning to understand this, and understanding it are desirous of diminishing the amount of evil in the world, as well as increasing the amount of good. They are whispering to themselves: If love, or a chaste, whole-

some, healthy sexual instinct, in its right relation, is such a wonderful force for good, it is well for us to understand it and perfect it. And they are also saying, in a whisper, it may be: If a perverted sexual instinct is the source of so much evil, can we not in some way alter it and make it pure?

Thus science comes to our aid, and demands purity, cleanliness, chastity. It demands that this creative power shall be maintained pure, strong and undefiled, and not that it shall be abused till every bodily resource is perverted and exhausted. Out of such a state nothing good can come, but only evil.

CHAPTER VIII.

THE CURE.

IN overcoming unchastity many things have to be considered. One of the first is the fact that human beings are made strong whenever a noble and heroic purpose takes possession of them; but they always grow weak if they pursue a halting, hesitating course. They might about as well keep on in the wrong way. The great obstacle is the difficulty of forming a high ideal of life, and getting thoroughly aroused to live up to it. Sometimes this arousing comes by reading the best books; sometimes by a moral awakening; sometimes by a chance word which, like a shot, goes to the heart and sets in motion nerve centers which have hitherto lain dormant. Generally, however, sensual-minded persons keep out of the way of such influences; do not seek them; do not put themselves up as marks to be hit by truths

concerning themselves, whereby they might be changed. Too often those who undertake to help them have no true idea how to do it, and, consequently, fail.

One of the first lessons for such to learn is that

THE BODY IS SACRED,

not altogether for the body's own sake, but for the sake of the mind, which is so important. If in this life "we are to court the best gifts," then one of these gifts will be as perfect a body as can be secured. We must, of course, take into account heredity. We must take ourselves as we are, and simply fight to become as perfect as we can be. A brilliant writer* says:

"Is not the body sacred? Are not its wonderful and beautiful laws the laws which God has made and decreed to be observed? We bend in admiration before the majestic forces which hold the universe together, which keep the sun in its place and guide the myriads of suns that circle around it, which heave up the adamantine pillars of the world, which are the strength of the mount-

*O. B. Frothingham.

ains and the rules of the sea; but do we not know that there is not a single one of all these forces, call it by what name we will in our vocabulary, that is not active every instant in the preservation of our mortal frames, strengthening the bones, stretching the living chords of nerves and muscles, mixing the chemical fluids and atmospheres, and passing up and down in perpetual movement the golden buckets of life?

“We spare the common flower in our path, seeing in its tender leaves a marvel of the Creator’s handiwork; and will we not spare those fine essences in our bodies which are the elixir, the last rich extract of all the choicest things that have been assimilated with our vital powers? We will not wound a tree lest the course of its invigorating sap should be checked or diverted, and blight should touch its foliage; and will we choke the nobler channels through which the river of life pours and rushes; or will we stain the pure waters of that sacred river with our garbage and sewerage? Life is so sacred in our eyes, as the awfully mysterious gift of Heaven, that we will not without compunction coolly kill an animal; and will

we deliberately, by a slow and fatal process, destroy by our own vicious indulgences, and so record ourselves as suicides? And the soul? With what pain and horror we think of its destruction, and repel the thought of its being shut out from immortal bliss! Will we then be the authors of our own soul's condemnation, by allowing the decay of an unwholesome body to eat into its substance?"

And if this can be accepted as the old Greeks accepted the same idea we shall be able to make some headway. Slowly and surely we are coming back to their way of thinking concerning our bodies. Little by little the thought is being accepted that in some way which we do not understand, that as the body is, so is the soul; that if the body is clean, strong, well-trained and perfect the soul will be the better for it; that if it is foul and diseased, and given up to unholy uses, the soul will be affected unfavorably. The young men and the young women who will accept this idea of the sacredness of the body will rarely become addicted to those base passions which cause physical degeneration. They will put themselves under that

discipline which will make the body better, stronger, more elastic, more enduring, and avoid every habit which lowers its tone and vigor.

HABIT.

The force of habit must also be considered as a force in overcoming unchastity.

What is a habit? It is an act which, having been performed a certain number of times, becomes easy, often so easy that it does itself, unobserved, perhaps by us. Habits may be divided into three classes:

Good habits,
Bad habits,
Indifferent habits.

Or we may divide them into

Physiological and
Unphysiological.

Or into

Hygienic and
Unhygienic.

There is a tendency in our nervous systems to form habits, and it is very important that this is so, for without them we should never do the same thing twice, except by accident.

Good habits, physiological habits, hygienic habits, promote our welfare, our happiness, our health and our length of life.

Bad habits hinder all these most desirable things.

Indifferent habits have no special value and do no particular harm.

Those habits which relate to food, drink and the sexual life are the ones most easily formed because these acts have been done through so many ages that they have become ingrained in our very natures.

Bad habits are easily formed, and this is, perhaps, unfortunate.

In the nervous system many diseases return over and over again, simply because they have once begun. Epilepsy, neuralgia, sleeplessness, are examples. Drunkenness, unchastity and the excessive indulgence in other appetites show likewise the decrease of resistance when the organs are once launched on a false career.

1—Habit simplifies the movements required to achieve a given result, makes them more accurate, and diminishes fatigue.

2—Habit diminishes the constant attention with which our acts are performed.

3—Habit is second nature.

Habit is thus the enormous fly-wheel of society, its most powerful conservative agent. It keeps us within bounds; it saves the children of the rich from the envious uprisings of the poor; it keeps the hardest and most repulsive walks of life from being deserted by those brought up to tread therein; it keeps the fisherman and the sailor at sea through the winter, the miner in his darkness, the pioneer in his log-cabin, the savage in the wilderness and the Esquimo in the frozen zone. It keeps different social strata from mixing. At the age of 25 habits become fixed, and from them the man can hardly escape, any more than his coat-sleeve can suddenly fall in a new set of folds. At the age of 30 his character has set like plaster and will not easily soften again. The period between 20 and 30 is the critical one in the formation of intellectual and professional habits, such as voice, habits of speech, pronunciation, gesture, motion and address.

4—We should make our nervous system our

ally by good habits instead of our enemy by bad ones, and for this end we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against their growing into ways that are likely to prove disadvantageous to us.

4—*In the acquisition of a new habit or the leaving off of an old one we must launch ourselves with as strong and decided an initiative as possible.*

6—*Never suffer an exception to occur till the new habit is securely rooted in your life.*

7—*Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.*

8—*Keep the faculty of effort alive in you by a little gratuitous exercise every day, i. e., be systematically heroic in denying yourself something or doing something for no other reason than that you may be able to stand the test in the hour of dire need.**

* See James' "Psychology," a most valuable work.

PHYSICAL CULTURE.

In overcoming unchastity physical culture should hold a high place. Physical culture embraces the science of training and educating the body by means of gymnastics, sports and games, of which there is such a rich variety. Its object is the perfection, hardening and fitting of the body for every action necessary to every function. The right training of the body, while it increases its virility, diminishes the morbid craving for unnatural and unreasonable indulgence of the pas-sional nature. Those who through ignorance have become victims of private vice will find no better means of overcoming the evil than by putting themselves under a thorough and rational system of physical culture and bodily development, as the ancient Greeks did in the days of their greatness. During those years chastity was one of their chief virtues. Without it they could not have reached so high a degree of perfection as to be called the flower of the human race. When they fell from this high state, unchastity was one of the causes of their fall. I believe the time is nearing when physical culture, in a broad sense, will be con-

sidered as necessary for every boy and girl as the art of reading and writing now is.

But a knowledge of physiology, and especially of hygiene, should also be taught, so far as they relate to the conduct of our physical life. I shall be very glad when we shall leave out of the curriculum of study in our schools much now taught, which is of little use, to make room for the introduction of such training as will enable youth to grow up healthfully and live chastely. Schools for physical culture are already beginning to spring up in order to fill the present demand for teachers qualified to give this instruction, and it will be a happy day when the training they give shall be as well attended to by our growing boys and girls as any other branch of education which they receive.

FOOD AND DRINK.

Strictly considered, the subject of food and drink, as related to bodily welfare, is a branch of hygiene. It cannot be said that at present we have any positive unalterable science of eating and drinking, though we are rapidly approaching

one. That foods and drinks act on the passions no one doubts or denies. Bland but nutritious articles of diet do not prematurely develop them, but highly stimulating substances do. The young in whom we do not wish the passional nature developed too early should not be fed on highly stimulating food, or allowed to drink stimulating drinks. All spices, much salt, too much flesh, fish or fowl, in some more and others less, develop the sexual instinct before it should be; so do all alcoholic drinks.

Parents will do well to make a careful study of the subject of dietetics, and act as wisely in feeding the young as they would in feeding animals. Why should a knowledge of this subject be put off and learned only when our tastes, our likes and dislikes, have been so unalterably fixed that change is next to impossible? *

COLD BATHING.

Bathing is a branch of physical culture, and has an important part in promoting chastity. Water

* For a full and popular account of the science of food and drink and hygienic cookery, as now understood, see "Eating for Strength; or, Food and Diet as Related to Health and Work." By the author of this work. Price \$1.00.

is an emblem of purity. By it we purify ourselves from that which is unclean. We bathe babies daily, but in later years neglect the bath. Boys and girls should take their baths regularly during the years of boyhood and girlhood, as much as at any time of life. All should be taught swimming early in life, and every home should have its shower bath (far preferable to the tub), or two or three of them, if necessary. Its use will do much to harden the body, prevent disease and cure unchasteness.

MORAL TRAINING.

Moral training of the young, so far as it relates to sexual matters, should begin in early life. It ought not to be difficult for parents to instil into the minds of youth the fact that conduct may be of two kinds—good and bad; that good conduct brings pleasure, happiness, well-being; that bad conduct brings pain, loss of health, and if persisted in, sorrow, which is only another name for punishment.

As children grow older they may be taught that good sexual conduct brings the greatest blessings,

the greatest happiness; that bad sexual conduct brings most severe pains and unhappiness.

From this simple beginning the whole system of morals may be gradually unfolded. To this end parents may profitably make themselves masters of the new science of ethics now being developed by our leading thinkers and writers. Thus, little by little, can our youth be educated in regard to conduct of every kind, and especially as it relates to the body and mind, and more particularly as it refers to the right relation of the sexes.

PUBERTY.

Especially should this knowledge be given the young on the approach of puberty. What is puberty? As generally defined, it is the age when the young are sufficiently matured for procreation, but this is not a good definition. However we may define it, it is the age when the boy begins to change into a man and the girl into a woman; an age in which the love of one sex for the other begins to unfold, and with this unfolding brings about changes of a very remarkable nature. The

most important of these is in the feelings the sexes develop towards each other. These feelings do not come on, like the sunrise, at a particular moment, but they grow slowly and gradually; and this is a great advantage, for it gives the parent time to study and guide the growing child day by day, if need be, till safely established in manhood or womanhood. It is of the utmost importance that these feelings be guided aright. Happy indeed, now, is the boy who has sisters, and the girl who has brothers, and both who have fathers and mothers alive to their needs, and capable of properly guiding the unfolding of the love and sexual nature. Now, boys and girls should be carefully taught to have the highest respect for the pure, the good, and the brave of the opposite sex. It is unfortunate if they grow up and learn to talk or think of them as objects for the gratification of their passions, which now become strong, even in some overwhelming. It is at this age that boys become the victims of over-excited sexual natures; and then the danger is that the physical, intellectual and moral parts will cease to develop, or develop only feebly. In this case the highest

manhood is never unfolded in all its strength and perfection. If boys are rightly educated in this respect they will rarely go wrong, and one great source of prostitution will be cut off.

Girls also need teaching, in somewhat the same way and in some things quite differently. Say what one will concerning women and women's rights, as physical beings they are different from men, and require a different education. I deprecate the modern tendency to educate girls as boys, that is, their studying the same subjects and trying to fill the same places in the world. No sort of education which injures the physical constitution should be tolerated. Let the body have its full share of attention and culture, and the mind will come in later. Girls should be taught to respect pure, good men and to despise impure ones. Young men who drink, smoke and have sensual tastes should be debarred from their society. From adolescence to the twenty-fifth year girls should have more out-door life than many of them now get; should learn to love nature, and indulge in such out-door sports as are suitable. They should not use up all their energies in youth

in study, work or social duties. The latter, in cities, taxes her far too much. They should be taught the nature of all those peculiar functions of their bodies which relate to reproduction, and also to respect their bodies and preserve them in all their beauty, strength and purity.

Girlhood only comes once in a lifetime, and if wrongly directed there is no chance to correct the error. For this reason women physicians should study very thoroughly girls' needs, and instruct parents, who should also read the best books and be guided by the highest wisdom. And, finally, all should know that:

All that a man or a woman, a boy or a girl does that is strong, brave, noble, chaste, is so much profit to him or her in the unchangeable order of nature, and through the whole of it for ever.

All that a man or a woman, a boy or a girl does that is mean, weak, cowardly, unchaste, is so much loss to him or her in the unchangeable order of nature, and through the whole of it for ever.

APPENDIX.

Marriage.—Marriage has often been recommended as a remedy for unchastity; but marriage is too important a matter to be thus trifled with. Besides, if we take the broader view of this work, that unchastity is any unclean, excessive or unnatural use of the sexual nature, one can see that it is no remedy. The object of marriage is a home, companionship, mutual help in the struggle of life and fine children, with the added facilities for their development and education. All this is incompatible with an unchaste relation between husband and wife. And by an unchaste relation I simply mean one of any excess—a using up of energy which exhausts or injures either one. There is nothing mean, low or vulgar in chaste sexual passion. The good that comes of it has been pointed out in Chapter VII. It is in its perversion that injury arises.

Especially are early marriages objectionable. The young of both sexes are scantily developed, and the women illy prepared to bear the duties of maternity, which are necessarily attended with great mortality. All the dangers and risks to which mothers are unavoidably subjected are increased. Girls married at an early age often become haggard old women before they are thirty. They lose their comeliness and attractiveness, and become peevish, fretful invalids. As a consequence their husbands' attention and affection cannot be held. Marriage at too early an

age is the cause of many unhappy homes and many feeble children. Marriage for the purpose of indulging the passionate nature, without regard to other things, is pretty sure to prove an unhappy failure.

Chastity of the Early Christians.—The early Christians were more chaste than many of those of later date. An old book in my library, entitled "Primitive Christianity," dated 1672, has a long chapter giving a full account of their views on this subject, which, but for its length, I would print entire. In it I find such sentences as these: "'We are,' says Octavius, 'chaste in our speech and chaster in our boddies; and many of us, tho' we do not boast of it, do inviolably preserve a perpetual virginity, and so far from any extravagant desire after incestuous mixtures, that many stand at a distance from the most chaste and modest embraces.'" This is only a sample of many others.

Atrophy, Impotence.—Many believe that if the sexual functions are not kept in continual use the organs will atrophy or impotence will result. This is an error. Sexual continence does not beget impotence. The all-prevailing cause of impotence is prolonged sexual excess. In support of the opposite conclusion appeal has been made to analogy. It has been pointed out that unused muscles and bones waste, and, therefore, it is urged, it must be true that continence will lead to atrophy and impotence. Such argument is utterly fallacious, as are most arguments from analogy. Facts in abundance prove the contrary. Common as is sexual vice, continence is not unknown among us, and the truth of our statement is not difficult to verify. The real argument from analogy is drawn from the breast. This gland is generally inactive for many years after puberty, and yet, whenever the call for its activity arrives, it is, with rare exceptions, in healthy persons perfectly responded to. As a matter of fact, impotence does not depend

upon the testicle, but upon the spinal cord; the sexual act is a physiological nerve storm, and not simply an act of secretion. Loss of sexual potency is due to some fault in the nerves of the parts, or more commonly in the center of the spinal cord, which presides over this function. It becomes exhausted by excessive activity, and impotence results.

Lower Functions controlled by higher.—It ought to be better understood that no function of the body is so influenced and controlled by the higher nerve centers as the sexual. The latter is excited by lewd imaginings, loose talk and sensuous scenes. It is set in motion by even accidental stimulus of any part of the nervous system affected by the sexual orgasm. Hence the apparent difficulty of continence. On all sides are sights and sounds that may become the stimulus of sexual excitement. The other side of the picture is equally true. By the exercise of watchfulness and self-control the occasions of such excitement may be reduced to a minimum and the passion may be subdued. The sexual vice is voluntary, and it is by the exercise of a resolute self-will that virtue is maintained. The mind should be fully occupied in other directions. Bear this in mind, ye devotees of sexual pleasures, and ye youth who think a life of these pleasures is necessary: An idle life is too apt to be a sensual one; a busy, useful life is almost sure to be a virtuous one.

Parental, Medical and other Influence.—It is a wonder to many why the young fall into the sexual vice so easily. Whereas the virtues have all to be cultivated, this vice seems voluntary. The reasons are these. The two most important factors for the continuance of the race are procreation and the securing of food. The human race and the whole animal kingdom have been exercising these functions from the very beginning, and thus they have be-

come an integral part of their nature, like instinct, transmitted from generation to generation. Mankind do not have to educate themselves in this direction, only to guide themselves. Besides this, the young, in their conflict with temptation often suffer under the disadvantage of receiving little help from those to whom they ought to look for it with confidence. Few parents have the knowledge and the wisdom to tell their sons and daughters the most important truths about the sexual passion just at the time when it is becoming developed in them, and the latter are therefore left an easy prey to their strange desires and to those "lewd fellows of the baser sort" who are always on hand to corrupt them. If it is true that to a very large extent parents are unmindful of one of their gravest responsibilities, it is no less true that the medical and clerical professions have also failed in their duty in the past on this subject. Medical men and medical writers are too often silent about it, and, also unfortunately, when this silence has been broken it has not always been with words of wisdom. We are constantly hearing and saying that "knowledge is power." Yet we find that little effort is made to impart the knowledge which would largely aid in preserving the virtue of the young, and the most pernicious teaching of those who, for the lowest of reasons, propagate error is left unnoticed. Knowledge alone will never make a people virtuous, but it is an invaluable aid to those who are striving to control their passions. Seeing on all sides the terrible physical, mental and social havoc wrought by sexual vice, we feel that physicians should do their utmost to stem the evil, and give utterance to the truth with no uncertain sound. And the clerical profession are equally responsible. They are, or should be, ethical teachers, and if a little more of their education was devoted to the ethics of the body and of social and domestic life, and a little less to dogmas, we

might be saved from some of the worst evils that bear us down. The same might be said of teachers in schools and colleges. All are, of course, not fitted for this work, but some are and others might make themselves so.

How one Mother taught her Daughter.—The following I copy from the Appendix of SEX LOVE: "I analysed a flower, I pointed out to her the beauty of coloring, the gracefulness of shape, the tender shades, the difference between the parts composing the flowers. Gradually I told her what these parts were called. I showed her the pollen, which clung like a beautiful golden powder to her little rosy fingers. I showed her through the microscope that this beautiful powder was composed of an infinite number of small grains. I made her examine the pistil more closely, and I showed her, at the end of the tube, the ovary, which I called a 'little house full of very tiny children.' I showed her the pollen glued to the pistil, and I told her that when the pollen of one flower, carried away by the wind, or by the insects, fell on the pistil of another flower, the small grains died, and a tiny drop of moisture passed through the tube and entered into the little house where the very tiny children dwelt; that those tiny children were like small eggs, that in each small egg there was an almost invisible opening, through which a little of the small drop passed; that when this drop of pollen mixed with some other wonderful power in the ovary, they both joined together to give life, and the eggs developed and became grains or fruit. I have shown her flowers which had only a pistil and others which had only stamens. I said to her, smiling, that the pistils were like little mothers, and the stamens like little fathers of the fruit. . . . Thus I sowed in this innocent heart and searching mind the seeds of that delicate science, which degenerates into obscenity if the mother, through false shame, leaves the instruction

of her child to its schoolfellows. Let my little girl ask me, if she likes, the much dreaded question; I will only have to remind her of the botany lessons, simply adding, 'the same thing happens to human beings, with this difference, that what is done unconsciously by the plants is done consciously by us; that in a properly arranged society one only unites one's self to the person one loves.'"—Translated from "*La Revindication des Droits Feminins*," *Shafts*, p. 237.

Teaching the Child its Relation to its Parents.—To teach the child first, quite openly, its physical relation to its own mother, its long in-dwelling in her body, and the deep and sacred bond of tenderness between mother and child in consequence; then, after a time, to explain the work of fatherhood, and how the love of the parents for each other was the cause of its own (the child's) existence; these things are easy and natural—at least they are so to the young mind—and excite in it no surprise, or sense of unfitness, but only gratitude and a kind of tender wonderment. Then, later on, as the special sex needs and desires develop, to instruct the girl or boy in the further details of the matter, and the care and right conduct of his or her own sexual nature; on the meaning and the dangers of solitary indulgence—if this habit has been contracted; on the need of self-control and the presence of affection in all relations with others, and (without asceticism) on the possibility of deflecting physical desire to some degree into affectional and emotional channels, and the great gain so resulting; all these are things which an ordinary youth of either sex will easily understand and appreciate, and which may be of priceless value, saving such an one from years of struggle in foul morasses, and waste of precious life-strength. Finally, with the maturity of the moral nature, the supremacy of the pure human relation should be

taught—not the extinguishment of desire, but the attainment of the real kernel of it, its dedication to the well-being of another—the evolution of the *human* element in love, balancing the natural—till at last the snatching of an unglad pleasure, regardless of the other from whom it is snatched, or the surrender of one's body to another, for any other reason except that of love, become things impossible.—*Edward Carpenter.*

A Hardy Temperance.—Between lovers, then, a kind of hardy temperance is much to be recommended—for all reasons, but especially because it lifts their satisfaction and delight in each other out of the region of ephemerality (which soon turn to dull indifference and satiety) into the region of more lasting things—one step nearer, at any rate, to the Eternal Kingdom. How intoxicating, indeed, how penetrating—like a most precious wine—is that love which is the sexual transformed by the magic of the will into the emotional and spiritual! And what a loss on the merest grounds of prudence and the economy of pleasure in its unbridled waste along physical channels! Nothing is so much to be dreaded between lovers as just this—the vulgarization of love—and this is the rock upon which marriage so often splits.—*Ibid.*

Illusions.—There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back, and truly possesses who is willing, if need be, not to possess.—*Ibid.*

Physical Passions Not Abhorrent.—On the other hand, it must not be pretended that the physical passions are by their nature abhorrent, or anything but admirable and desirable in their place. Any attempt to absolutely disown

or despise them, carried out over long periods either by individuals or bodies of people, only ends in the *thinning out* of the human nature—by the very consequent stinting of the supply of its growth-material, and is liable to stultify itself in time by leading to reactionary excesses. It must never be forgotten that the physical basis throughout life is of the first importance, and supplies the nutrition and food-stuff without which the higher powers cannot exist, or at least, manifest themselves.—*Ibid.*

Aseticism and Libertinism.—In these lights it will be seen that what we call asceticism and what we call libertinism are two sides, practically, of the same shield. So long as the tendency towards mere pleasure-indulgence is strong and uncontrolled, so long will the instinct towards asceticism assert itself—and rightly, else we might speedily find ourselves in headlong Phaetonian career.* Asceticism is in its place (as the word would indicate) as an *exercise*; but let it not be looked upon as an end in itself, for that is a mistake of the same kind as going to the other extreme. Certainly if the welfare and the happiness of the beloved one were always really the main purpose in our minds we should have plenty of occasion for self-control, and an artificial asceticism would not be needed. We look for a time, doubtless, when the hostility between the two parts of man's unperfected nature will be merged in perfect love; but at present and until this happens their conflict is certainly one of the most pregnant things in all our experience, and must not by any means be blinked or evaded, but boldly faced. It is in itself almost a sexual act. The mortal nature through it is, so to speak, torn asunder; and through the rent so made in his mortality does it sometimes happen that a new and immortal man is born.—*Ibid.*

* A career of wild and reckless pleasure.—M. L. H.

Deserting One's Self.—Of all pleasures the sexual tempts most strongly to this desertion of one's true self, and stands as the type of Maya and the world-illusion; yet the beauty of the loved one and the delight of corporeal union all turn to dust and ashes if bought at the price of disunion and disloyalty in the higher spheres—disloyalty even to the person whose mortal love is sought. The higher and more durable part of man, whirled along in the rapids and whirlpools of desire, experience tortures the moment it comes to recognize that it is something other than physical. Then comes the struggle to regain its lost Paradise, and the frightful effort of co-ordination between the two natures, by which the center of consciousness is gradually transferred from the fugitive to the more permanent part, and the mortal and changeable is assigned its due place in the outer chambers and forecourts of the temple.—*Ibid.*

Public Opinion.—Our public opinion, our literature, our customs, our laws, are saturated with the notion of the uncleanness of sex, and are so making the conditions of its cleanness more and more difficult. Our children, as said, have to pick up their intelligence on this subject in the gutter. Little boys bathing on the outskirts of our towns are hunted down by idiotic policemen, apparently infuriated by the sight or the naked body, even of childhood. Lately, in one of our northern towns, the boys and men bathing in a public pool set apart by the corporation for the purpose, were, though forced to wear some kind of covering, kept until nine o'clock at night before they were allowed to go into the water, lest in the full daylight Mrs. Grundy should behold any portion of their bodies! And as for women and girls, their disabilities in the matter are most serious.

Until this dismal sentiment in regard to the human body is removed there can be but little hope of anything

like a free and gracious public life. With the regeneration of our social ideas the whole conception of sex as a thing covert and to be ashamed of, marketable and unclean, will have to be regenerated. That inestimable freedom and pride which is the basis of all true manhood and womanhood will have to enter into this most intimate relation to preserve it frank and pure—pure from the damnable commercialism which buys and sells all human things, and from that useless hypocrisy which covers and conceals; and a healthy delight in and cultivation of the body and all its natural functions, and a determination to keep them pure and beautiful, open and sane and free, will have to become a recognized part of national life.—*Ibid.*

The Tree of Knowledge.—At the last, and taking it as a whole, one has the same difficulty in dealing with the subject of love which meets one at every turn in modern life—the monstrous separation of one part of our nature from another—the way in which, no doubt, in the necessary course of evolution, we have cut ourselves in twain, as it were, and assigned “right” and “wrong,” heaven and hell, spiritual and material, and other violent distinctions, to the separate portions. We have eaten of the Tree of Knowledge of good and evil with a vengeance! The Lord has indeed driven us out of Paradise into the domain of that “fabro vulcano” who with tremendous hammer-strokes *must hammer the knowledge of good and evil out of us again*. I feel that I owe an apology to the beautiful god for daring even for a moment to think of dissecting him soul from body, and for speaking as if these artificial distinctions were in any wise eternal. Will the man or woman, or race of men and women, never come, to whom love in its various manifestations shall be from the beginning, a perfect whole, pure and natural.—*Ibid.*

A Word from the Last Century.—There was a time when the German youth never thought of marriage and intimacy with the other sex till their twenty-fourth or twenty-fifth year; and yet nothing was then known of the pernicious consequences of chastity, nor of many other imaginary evils of which people now dream; but these youths, increasing in strength as well as growth, became men who by their size excited the astonishment of even the Romans.

People now leave off when these began. They imagine they can never soon enough throw off their chastity, and persons, long before their bodies are completely finished, begin to waste those powers which are destined for a higher use. The consequences are evident. These men become incomplete, half-formed beings; and at the period when our ancestors began to employ those powers, they, in them, are generally exhausted; they feel nothing but dejection in their weakness; and a stimulus, of the utmost importance for seasoning life is, to them, forever lost.—*Hufeland*.

Strong Men.—At present we hear a great deal of strength and strong men, but I will believe nothing of it as long as I see that they have not strength enough to subdue their passions; for that is the only cause of triumph as well as the only sign of mental strength; and chastity is the school in which youth ought to be exercised, and to form themselves for becoming strong men.

We in general find, in the old world, that all those from whom anything great or glorious was expected, were obliged to restrain physical love. So much were people then convinced that Venus absorbs the whole power of man, and that those given up to dissipation could never attain an exalted position.—*Ibid*.

Important Rules of Life.—I know a man who makes it a rule of his life never to commit any act detrimental to

the health of his body or mind. He also makes it a rule to train all his faculties and powers, and exercise them in the interests of his profession. Another of his rules is to live chastely. Another is to do his best; and if he fails, to learn by his failure, so that he will not be so likely to fail again. Another rule is to treat not only men, but *women*, justly. This man has faculties and talents no better than multitudes of others in the same walk of life; but he is distancing all those who do not follow a similar line of conduct. He has a happy home, a healthy, happy wife, a family of fine children, which he is training in manly and womanly ways. Why should we not have thousands of such men and such families? Indeed, we do have many; but why should not all families be of this kind? There is no reason, except that there are too many men who do not choose to live so as to bring about such results. They prefer those low pleasures which are but for a moment to the high ones which come in a perpetual stream.

Good Company.—A good rule of life is to keep the very best company, and never to associate with the evil, except to help them to reform. Good associates elevate and stimulate us, and we take a higher stand in life by their help. Low company corrupts, and especially is this so in sexual matters. This is too well known to require argument.

Good Books.—Good books are good company. Make it a rule to read the works of the great masters in thought, especially in science and in philosophy. "What knowledge is of most worth?" "The uniform reply," says Herbert Spencer, "is—Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation, which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper

guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—Science; and for the purposes of discipline—intellectual, moral, religious—the most efficient study is, once more—Science.”

No Wives for the Sensual.—Prof. Wallace, whose contributions to natural science have been surpassed by none, unless it be Darwin, holds advanced views which may seem utopian to some, but they are worthy of a place here. He thinks that in the near future the marriage of the coarse, sensual man, the diseased or the weak in intellect, those having a tendency to insanity or hereditary disease, or who possess any congenital deformity, would rarely find partners, because the enlightened woman would know that she was committing an offence against society, against humanity at large, in choosing a husband who might be the means of transmitting disease of body or mind to his offspring. Thus it will come about that the lower types of men, morally, and the physically diseased, will remain permanently unmarried, and will leave no descendants; and the advance of the race in every good quality will be ensured. This method of improvement by the gradual elimination of the worst is the most direct method, for it is of much greater importance to get rid of the lowest types of humanity than to raise the highest a little higher. We do not need so much to have more of the great and the good as we need to have less of the weak and the bad. The methods by which the animal and vegetable worlds have been improved and developed has been through weeding out. The survival of the fittest is really the extinction of the unfit. Natural selection in the world of nature is achieving this on an enor-

mous scale, because, owing to the rapid increase of most organisms, a large proportion of the unfit are destroyed. In order to cleanse society of the unfit we must give to woman the power of selection in marriage; and the means by which this most important and desirable end can be attained will be brought about by giving her such training and education as shall render her economically independent.

If women, on a very large scale, should begin to exercise such a choice, men, on the other hand, would at once endeavor to make themselves more fit, and thus there would be a double advantage.

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